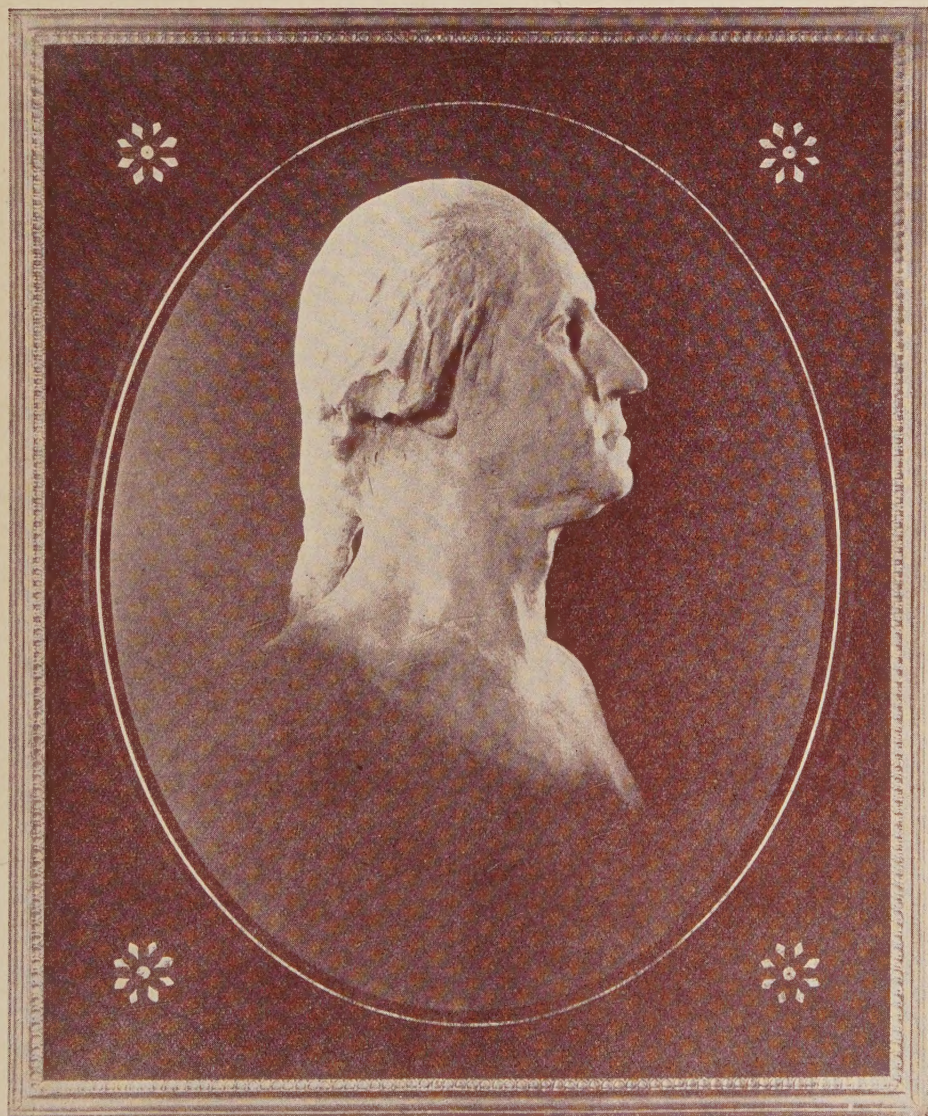


BIBLE SOCIETY RECORD



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Washington—an Example

By Lewis Birge Chamberlain

This is not an attempted eulogy. It is a simple endeavor to present some examples in the highest realm of life—the spiritual—set by him who is always particularly remembered in this month of his birth, and especially on this its two hundredth anniversary.

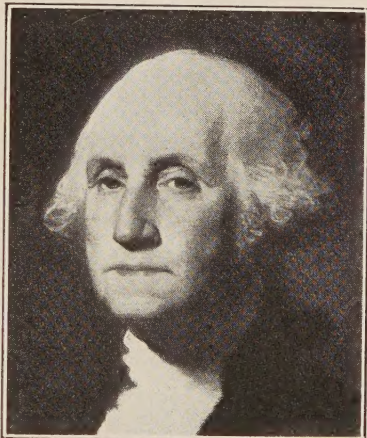
HIS character was Washington's supreme gift to his day and to all time. Before the undying services he rendered in untoward circumstances one can but do homage in reverent gratitude, and seek to discover more and more the secret of his achievements, abiding influence, and ever-increasing honor.

An amazing silence about himself and his thoughts was a characteristic of our nation's greatest benefactor. His adopted daughter, who lived twenty years in his home, wrote, "He was a silent, thoughtful man. He spoke little generally; never of himself. I have never heard him relate a single act of his life during the war." Incidentally, she also wrote, "I have sometimes made him laugh most heartily from sympathy with my joyous and extravagant spirits."

Bishop William White, of Pennsylvania, said of him, "Although I was often in company with this great man, and had the honor of dining often at his table, I knew no man so carefully guarded against the discoursing of himself, or of his acts, or of anything that pertained to him."

Happily, however, there is abundant testimony on which to form an accurate idea of his example from those who knew him well personally and officially, as also from his military orders and presidential messages. The purpose and limitations of the RECORD define and restrict the kind of examples to be here mentioned. Four, only, will be considered—his attitude and practices in respect to God, the Bible, Prayer, and Sunday observance.

Washington had the advantage of religious-minded parents and grandparents, his mother being an especially profound influence, as was also the example and character of his wife, "who was eminently pious" and "never omitted her private devotions," according to her granddaughter, Eleanor (Nelly) Custis.



STUART PORTRAIT OF WASHINGTON

The Bible

The Bible, therefore and naturally, was known, used, and honored by him from his earlier to his latest years. Those of his own family, and also those of his military family, left record of coming on him unexpectedly, in his private devotions, and finding him on his knees with an open Bible. There is frequent references to his spending Sunday afternoon or evening with Mrs. Washington "reading the Bible or a sermon." That he held the Bible an important equipment for the young is indicated by his ordering, from London, specially bound Bibles for his adopted son and daughter when they were respectively eight and six years of age, and taking the pains to specify

in the order that their names should be "in gilt letters on the inside of the cover." In his will, his thought of the Bible was indicated by passing on the copy he used (now

in the Library of Congress) to one of his heirs, and also bequeathing a handsome three-volume Bible to another whom he would honor.

Prayer

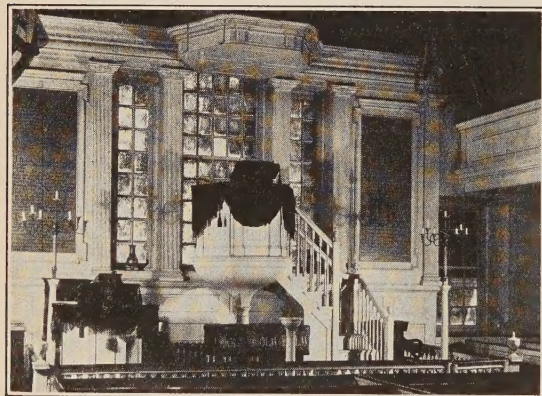
That he was given to prayer, especially in times of stress, is testified by many. There is

"Washington's is the mightiest name of earth—long since mightiest in the cause of civil liberty; still mightiest in moral reformation. On that name no eulogy is expected."
—Abraham Lincoln.

"The purest and noblest character of modern time."
—Duke of Wellington.

extant, in his own handwriting, a little manuscript book entitled "Daily Sacrifice" in which, when twenty years of age, he wrote prayers for the morning and evening of the days of the week. Those for Sunday, Monday, Tuesday and Wednesday are complete. The prayer for the morning of Thursday ends at the foot of the last page, and it is not known whether other pages were lost or whether the prayers were never completed. In private and in public life, by example and exhortation, he revealed a belief in, and encouraged the use of, prayer. It was also his practice in official, as well as private, life to have grace at meals, asking the blessing himself when no minister was present and, as recorded by ministers, being so in the habit, that he sometimes asked it even when they were present.

In 1774, the Virginia house of burgesses, of which he was a member, stirred by an act of Parliament taking effect on the first of June, passed an order setting apart that day "as a



INTERIOR OF THE ALEXANDRIA CHURCH
WHICH WASHINGTON ATTENDED

day of fasting, humiliation, and prayer." In Washington's diary is this brief entry, "June 1st, Wednesday—Went to church and fasted all day." As Commander-in-Chief he called on the army to observe a similar "day of fasting, prayer, and humiliation."

Sunday

The observance of Sunday as a day of rest and worship was a lifelong habit as revealed by his diaries, reported by others of the family, recorded in his military orders, and practiced as President. When in residence at Mount Vernon, alike before and after the war, he drove (over roads so inferior that at least once his carriage broke down) to the church at Pohick, a long seven miles to the west, or to the church at Alexandria, a long ten miles to the north.

Still a young man of twenty-four, being in

command of the Virginia Colonial troops on the frontier, he arranged for Sunday services which officers and soldiers alike were directed to attend. He also then appealed to Governor Dinwiddie to make provision for a chaplain. Similarly, his first general order as Commander-in-Chief in the Revolution, issued the day after he took command at Cambridge, provided for Sunday services and required of officers as well as soldiers "a punctual attendance on divine services." This was but the first of such orders through the years of the war. On his recommendation Congress provided chaplains for the American forces.

Faith in God

Delving into various source-volumes, one is impressed by Washington's avowal of a protecting, interposing, and guiding Providence.

Of this great and good man, Chief Justice Marshall, his friend and fellow great servant of our country, records in the biography written at the behest of the family, "Without making ostentatious professions of religion, he was a sincere believer in the Christian faith, and a truly devout man." Henry Cabot Lodge's later study of the facts led to this statement, "He made no parade of his religion; for in this, as in other things, he was perfectly simple and sincere. He was tortured by no doubts or questionings, but believed always in an overruling Providence and in a merciful God, to whom he knelt and prayed in the day of darkness or in the hour of triumph with a supreme and child-like confidence." In the latest study on "Washington as a Religious Man," issued under authorization of Congress by the George Washington Bicentennial Commission, it is recorded, "At the age of twenty-three, he counted the bullet holes in his coat after Braddock's defeat and acknowledged with common sense practicality that a power higher than man had saved him; the Revolutionary War taught him lessons he was too honest to deny and, as a result, Washington's belief in God became the simple faith of a child confirmed and strengthened by the actual, living experience of a man."

For eight long years he led a conflict against an army and navy superior in equipment, training, and numbers, at the head of a force illy equipped, irregularly supported, and peculiarly weakened by short-term enlistments. In addition, he had to contend with military and civilian intriguers seeking to undermine his authority and position, and traitors ready to sacrifice him or his country to their advantage. How great must have been his faith in God and his confidence in the ultimate triumph of the right "under God," to use his own words.

His military orders for thanksgiving services over the victory at St. Johns, Canada, the surrender of Burgoyne, the announcement of aid from France, the surrender of Cornwallis, and the cessation of hostilities on April 19, 1783, bear witness to his own deep feeling and outspoken attitude. Let his own words, on two momentous occasions, speak for him.

His address to Congress on resigning his commission, concluded with this message:

"I consider it an indispensable duty to close this last solemn act of my official life, by commending the interests of our dearest country to the protection of Almighty God, and those who have the superintendence of them, to his holy keeping."

In that great circular letter addressed to the governors of the thirteen states, on the disbanding of the army, in which he counseled so wisely on important topics, his last paragraph contains these noble sentiments:

"I now make it my earnest prayer that God would have you and the state over which you preside, in his holy protection; that he would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to gov-

ernment; to entertain a brotherly affection and love for one another, for their fellow citizens of the United States at large, and particularly for their brethren who have served in the field; and, finally, that he would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things we can never hope to be a happy nation."

What a timely prayer for today!

Major-General Henry Lee, officially associated with him in both war and peace, delivering the funeral oration before Congress at its behest, said in words as true as they are historic:

"First in war, first in peace, and first in the hearts of his countrymen, he was second to none in the humble and endearing scenes of private life. Pious, just, humane, temperate, and sincere; uniform, dignified, and commanding, his example was edifying to all around him, as were the effects of that example lasting."

So may they ever be.

• • •

A Christmas Visitation

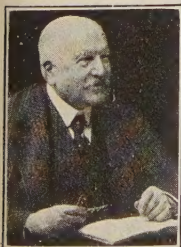
By Eric McCoy North

The 1931 Christmas service in the Managers' Room of the Bible House in New York had its cherished features—a log fire, decorated and illuminated Christmas trees grouped around and above it, precious Christmas hymns, the manger story from the Bible, and grateful prayer. A delightful contribution was made by Secretary North who was in charge. We share its happy fancy and wide reach with our coworkers the world over, both those who give of themselves and their labor, and those who give of their prayer and their money.

INSTEAD of singing our Christmas songs all to ourselves, I suggest we follow the custom of the carol singers of olden days and go from place to place as we sing.

Let us start right in this room, in this old Bible House, and, as we sing, think gratefully of our predecessors through whose foresight and courage this Society was founded and maintained; of those who through the years have worked here in pressroom and bindery, in depository and salesroom and offices, some of

E. FRANCIS HYDE
President Emeritus



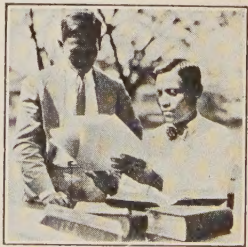
whom in their families are still represented here. Let us sing under the windows of Mr. Hyde who as a boy saw this building erected and who became our President, and of Mr. Talcott who succeeds him, and of the members of the Board who guide the Society's affairs.

[Here, and at the end of each

paragraph, a single verse of a Christmas hymn was sung, three hymns being used.—Ed.]

Across the seas let us scatter and sing under the study windows of the translators, revisers, and scholars, who, having searched out forms of strange speech and the meaning of Scripture, prepare it for those whose tongue knows not the illumination of its light; let us sing beside the cases of all compositors, the presses of the printers, the desks of the proofreaders in New York and Norwood, in Crawfordsville and Chicago, in Tokyo and Manila, Shanghai, Bangkok, and Chiangmai, in Istanbul and Beirut, in Vienna and London; let us encourage all those who pack and ship the printed Scriptures, who account for their receipt and dispatch, who keep the records of the incom-

**TRANSLATOR TESTING
TRANSLATION ON AN
ILOCANO**



ing and outgoing funds, who write the letters and keep the files, that all may be done with accuracy and understanding.



URGING THE VALUE OF
THE BOOK

Gather now at the humble homes of the colporteurs, all across the world, those who in city street and village lane, on the highroad and by the jungle trail, seek to persuade the needy, the indifferent, the hostile, of the greatness of the Book; let us sing to those pastors, missionaries, and Christian workers who add to their other labors the distribution of the Scriptures, and to the volunteers who without remuneration give their time freely to the cause, for the joy they have in the service of the Child of Bethlehem.

Now to Queen Victoria Street in London, under the eaves of the Bible House of our ally, the British Society, and to Glasgow and Edinburgh where the Scotch Society has its homes; and some of us will stay here and sing by the new Bible House in Portland, Maine; at the busy center in Bromfield Street, Boston, and where our other collaborating Societies dwell in Concord, Hartford, New York, Buffalo, Philadelphia, Baltimore, Chicago and other places; while some sing a special song at the door of the newest of Bible Societies, the courageous little society in Canton, South China. To-day they also are singing carols with us to the Christ Child.



BIBLE HOUSE
BALTIMORE

Some of you go south next, to Philadelphia, and sing by the old house on the square where Dr. Parkin guides the Atlantic Agency; to Washington, to hospitable Richmond, to Atlanta and New Orleans and Dallas and Houston and sing your carols; while others go singing westward to Cleveland and Cincinnati, to Chicago

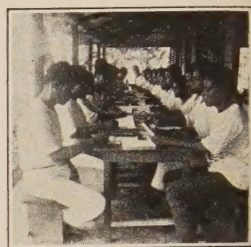
SELLING BIBLES NEAR
CHICAGO



and Denver and San Francisco, praising God for what the Scriptures mean to our broad land.

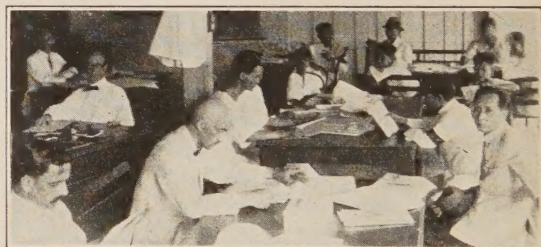
Arriving at the Golden Gate, we follow the westward moving star. In Tokyo we will gather about the foundations of the new Bible House and sing a Christmas mes-

sage. May it soften warlike spirits and bring peace as our notes reach over Japan. We will sing at Manila among the seven thousand emerald islands of the Philippines; and, taking the wings of the morning where His other islands "lift their fronded palms in air," let us sing among the Carolines, at Ponape and Truk and Mortlock, at Nauru and Guam and Hawaii, and in the Gilbert Islands at Beru and Fanning Island.



BIBLE STUDY—TRUK
See note on page 28

Westward still! Some will meet in the portico of the fine Bible House in Peiping, others in the flooded streets of Hankow; some will go far up the Yangtze to Chungking, others still further to Chengtu that looks over toward Tibet; and some will sing at Canton, and all at Shanghai, praying as we sing that God's good will may soon bring order and respite from flood and banditry to that great land.



SIAM OFFICE AND READING ROOM
Mr. Irwin at desk on left

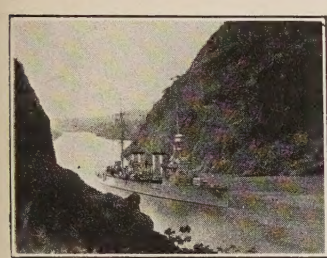
Then let us meet at Bangkok and welcome Mr. and Mrs. Franklin back to their beloved Siam and bid Godspeed to Mr. and Mrs. Irwin ere they lay down their tasks and return to America.

Fly now in our song across India and Persia to the lands of our Lord's life on earth, across Irak and Arabia, to Syria and Palestine. On to Africa and some of you sing in Egypt, remembering Mr. Bell as he works alone; and others put your carols into Olunyore and Tswa, and Bulu, and Otetela, and sing them in Kenya, and Inhambane and Johannesburg and Cameroon and Belgian Congo. And, after you have sung in the Dark Continent, cross the storied sea to Istanbul and ancient Saloniki and Sofia and Vienna and greet our fellow-workers there.

MR. BELL AT SALES-
ROOM DOOR—CAIRO



Again, across the seas, this time to the southward, to Havana—with thoughts of Dr. Marcial-Dorado in Spain—to the chain of islands where men hunger and thirst for the water of life, to Port-de-Paix and Port-au-Prince, to San Juan, and Santo Domingo bearing hal-

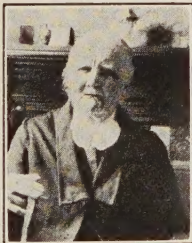


CULEBRA CUT—PANAMA CANAL
"where ships of all nations pass"

low-workers in Cristobal, where the ships of all nations pass; let us warm the hearts of these neighbors of ours with our praise of the Saviour and King.

Southward still, to Lima in the Andes, to Santiago in Chile, to Buenos Aires and Montevideo and then, northward, to Asunción and São Paulo and Rio, mindful of Mr. Ritchie, new in our work, and of Mr. Penzotti and the veteran Dr. Tucker and all their associates upon whom nightly shines the Southern Cross, let us sing of a living Christ for Latin America.

Two groups there are to whom we would sing our carols with especial tenderness and love. And, first, let us sing at the doors of all the homes, many of them very humble, where dwell those



HELPING AT 104
See Annuitants, p. 37

who have made sacrifice of their worldly goods at cost to themselves, that the Christmas story of the great Book might come to men and that men might make room for Him; and let us sing also to those who, having given years of service, yes, their very lives, to the distribution of this book, now rest from their labor, but continue praying for its success.

And let us sing encouragingly, invitingly to the second group, to those to whom, this year for the first time, has come the great message of redemption and new life through our Lord; to whom the Book has brought new thoughts, new hopes, good tidings of great joy to all people. And as we sing let us pray that their hearts and minds may be opened, and the heavenly light and the angels' song may enter and be reflected and echoed in their hearts.



FIVE CHIANG AND TWO
CHINESE BAPTIZED IN 1931
BY SUB-AGENT TORRANCE,
WEST CHINA

All around the world we have sung the songs of Christmas joy. Let us now turn from the world outside to that dwelling that is hid from the world—each one his own heart. There let us sing to Him whom we would have dwell in it with us.

[Then was sung this last verse.—Ed.]

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin, and enter in,
Be born in us to-day.
We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord Emmanuel.

Notes and Comments

OUR cover picture is from a photograph of the famous Bust of Washington made from life at Mount Vernon, where it has always remained, by the French sculptor, Jean Antoine Houdon, in 1785. He was selected by Franklin and Jefferson to make it for Virginia.

* * *

This picture has been chosen "as the official portrait of the Father of His Country" by the "United States George Washington Bicentennial Commission for the celebration of the Two Hundredth Anniversary of the Birth of George Washington—1932."

* * *

To that Commission are we indebted not only for this photograph, but also for that of the

more familiar portrait by Gilbert Stuart in the Boston Museum of Fine Arts, and for the interior view of Christ Church, Alexandria, Virginia, both used in our first article, as also for still other courtesies.

THOSE interested in Washington's attitude on religious subjects will find three sources especially valuable. 1. Pamphlet No. 5 entitled "Washington as a Religious Man," one of the sixteen pamphlets issued by the Congressional George Washington Bicentennial Commission, Washington, D. C., and edited by Dr. Albert Bushnell Hart, Mr. John C. Fitzpatrick being responsible for the part on "George Washington and Religion." 2. "George Washington the

Christian," by William J. Johnson, published in 1919 by the Abingdon Press, New York, in which references to material is meticulously given. 3. "The Writings of George Washington"—Washington Chauncey Ford, 14 volumes.

* * *

Other important sources are "The Life of George Washington," by John Marshall, his authorized biographer; and "Recollections and Private Memoirs of Washington," by George Washington Parke Custis, his adopted son. A useful bibliography is contained in Johnson's "George Washington, the Christian."

• •

A NOTABLE pronouncement was made on January 10 at the Cathedral of St. John the Divine, New York City, by the presiding bishop of the Protestant Episcopal Church. Bishop Perry, mentioning definitely the appeal of the Pope for unity by the return of other churches to the Roman Catholic Church, insisted unqualifiedly on the acknowledgment "of Jesus Christ as the sole head of the church," and emphasized the two great principles of the Protestant Churches—the right of private judgment and the test of Scriptural authority.

* * *

Of the Scriptures he said: "So must there be preserved for the Protestant mind the standard of Christian teaching contained in the Scriptures. They are no more the source of authority than is the Papacy. They are, however, the record and the test of truth. This for which the Protestant contends is a Catholic doctrine, taught by St. Athanasius, who, insisting on the sufficiency of Holy Scriptures, writes: 'In them alone is the instruction of religion revealed, to which let no man add, from which let none detract. They are sufficient of themselves for the enunciation of truth.'"

• •

"TEN years ago scarcely an intellectual spoke of the Bible. Seldom did a journalist approach us. Now many come to us; they seek us; they wish to know of the Bible; they favor our propaganda. This is becoming characteristic by reason of the fact which we have never before witnessed: The colonies of Spaniards in these countries are acquiring Bibles."

—J. Marcial-Dorado, *West Indies Agency*.

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THE picture from Truk at the top (right) of page 26 has back of it three facts worthy of note in these columns. It shows youths in the far South Seas, eagerly studying the Bible. It came with an order for 1,000 copies of Truk Scriptures, and this in the face of the fact that copra, practically the only source of income of

these islands, is worth only one-sixth of its value four years ago. The letter came from the Liebenzeller Mission and thus illustrates the cooperation of the American Bible Society with the German mission in giving the people of Truk the Word of God.

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THE accompanying picture is a happy twofold link. First, it is a tribute to one of the committee of three appointed by their fellow missionaries to make the first translation of the New Testament into Japanese, Dr. S. R. Brown.

* * *

The tablet was placed on the new and handsome building of the Doremus School, on the bluff at Yokohama, by the Bible Society

Agency in Japan for the reason given on the tablet. This is a further link between our Society and the Woman's Union Missionary Society, which throughout its history has had its offices in the Bible House, New York.

* * *

An interesting historical connection may be here mentioned. Dr. S. R. Brown was a founder of the Japan Mission of the Reformed Church in America. Mrs. Thomas C. Doremus,



THE MEMORIAL TABLET



DOREMUS SCHOOL—NEW BUILDING

whose name the school bears and who was the founder of the Woman's Union Missionary Society, the first Women's Board of Foreign Missions in America, was an elect member of the same denomination. She had been fired with this purpose by the fervent appeal for women of America to do missionary work among the women of the Far East made by David Abeel, the founder of the first mission of that same denomination—the Amoy Mission in China, of the Reformed Church in America.

In forwarding pictures of the tablet and building, Secretary Aurell adds in his letter of December 10 the joyful word, "We are in the closing month of a wonderful year's work. The Lord has granted the sincere and pure desire of my heart; namely, the circulation of a million Scriptures in one year. At the pace we are still going, it will no doubt reach 1,060,000 volumes."

IN response to a cable request, a certificate of Life Directorship in the American Bible Society has been forwarded to our Philippines Agency Secretary in the name of the Hon. Teodoro Yangco. We gladly welcome to this relation the honored Philippine patriot, a part of whose story is told in the article "Perilous Adventures with the Book," on page 31.

THE *Times-Picayune* of New Orleans, in early January, carried a column under the caption "Close to Million Bibles Given Out by Active Agent." It was an account of Mr. G. A. Perkins, colporteur of the Southwestern Agency, to whose work and devotion these pages have borne record in previous years. The figures justifying the caption quoted are that, in his nearly a score of years' work, Mr. Perkins has distributed 42,378 Bibles, 83,692 Testaments, and 839,321 Gospels and other Portions, totaling 965,391 volumes of Scripture in 34 different languages.

* * *

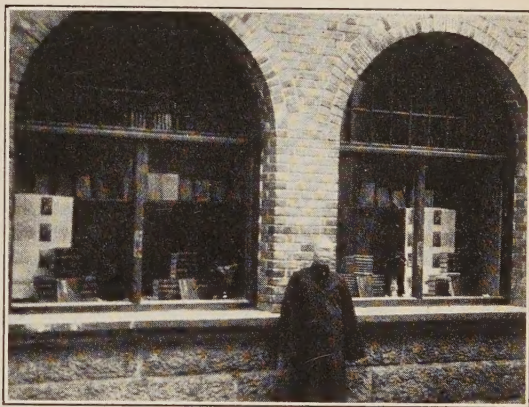
Through Secretary Morgan of the Southwestern Agency we have Mr. Perkins' record for 1931—2,073 Bibles, 6,509 Testaments, and 123,939 Portions, or a total of 132,521 volumes, of which 27,381 were donations. "Counting ten hours a day, this is one volume every two minutes."

WORD comes that our Agency Secretary, the Rev. Carleton Lacy, D.D., and the Rev. T. H. Lin, field secretary for central China, have been appointed delegates from their conferences in China to the General Conference of the Methodist Episcopal Church, to be held this year at Atlantic City, New Jersey. This tribute to their standing is not only welcome, but will afford opportunity for consultation at our New York headquarters over Bible Society matters in China.

A COMBINATION of large sympathies and large expectations came in a letter from Wisconsin. Twenty-five cents was inclosed for penny Gospels in Swedish, German, Finnish, Polish, and Norwegian, which the writer wished to distribute "to the many foreign people whom I meet in traveling over this northern

part of Wisconsin." Then comes the word, "If you have a 5-cent Bible, please include one." The Bible for five cents! He asks the price of Bibles for the blind, as there are quite a number in that section whom he would like to help. The BIBLE SOCIETY RECORD is found "so full of interesting things, that I never fail to read every word."

IN mentioning important Bible Houses which the Society has in several countries and is now erecting in two others, we must not



BIBLE HOUSE—CHUNGKING, WEST CHINA

forget the Bible House tucked away in far western China, at Chungking. It is a two-story brick building with stone foundation, as will be seen in the accompanying picture. The sales-room and depository are on the first floor, while the second floor is for the use of the depot keeper or subagency clerk.

AN HOUR FOR HOLY THINGS

LET us put by some hour of every day
For holy things. Whether it be when dawn
Peers through the window-pane, or when the moon
Flames like a burnished topaz in the vault,
Or when the thrush pours in the ear of eve
Its plaintive melody. Some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary
Swept by the winnowing of unseen winds
And touched by the white Light ineffable.

—Clinton Scollard.

THIS grateful word came over the signatures of two made Life Members of our Society by their local Auxiliary Bible Society:

"We prize our humble place in your great Association, that for more than fivescore and a decade of years has been doing a great work for God. God bless your house! It is, and for many years has been, 'A Light to lighten the Gentiles.' For the honor of a place on the roll of its Life Members we are most grateful."

Perilous Adventures with a Book

By the Rev. Frank C. Laubach, Ph.D.

Here is a real treat. It is one of the twelve vivid, stirring chapters by Dr. Laubach about the struggle of the Filipinos for religious light, liberty and life, in his book, "Seven Thousand Emeralds," written for the Missionary Education Movement, and published by Friendship Press. Each chapter is woven about the experiences and activities chiefly of young men and women. They throb with dramatic power, while conveying historical and other data about the islands and their people.

MOST of the early Spanish friars in the Philippines were saintly men; but their successors for the most part degenerated, until, during the last two centuries, they were like spiders, holding both Filipinos and Spanish officials in a web of ignorance. They prevented the Filipinos from learning Spanish, and they saw to it that any Spanish official who learned a Filipino dialect was sent away. Because the friars were the only interpreters, they held both governors and governed at their mercy. They allowed no Bibles or other dangerous literature to fall into the hands of laymen. Even Filipino priests at that time were given only small "safe" portions of the Scriptures, which they were told to allow the people to hear, but never to see.

The Filipinos were as human as the rest of us, and as curious. Here was a treasure involving their eternal destiny, and their oppressors kept it from them—why?

1. Heinrich Hoffenden and a Thousand Bibles

Meanwhile, just across the China Sea, in Singapore, the British Bible Society "prayed and pondered long over such impenetrable regions as Tibet, Persia, and the Philippines." In their employ was a young German Bible seller named Heinrich Hoffenden. One day,—it was in 1870,—he came into the office of the society, full of excitement, and exclaimed, "Spain is a republic and has sent a liberal governor to the Philippines. He has promised religious liberty, and the people have gone wild. Our prayers are answered. Give me some Bibles and let me go!"

So they sent him off on the next boat to Manila with a thousand Spanish Bibles. They left off the usual front pages and covers of these books, so that nobody would recognize that they were Bibles, and called them sacred history. However, Hoffenden soon found that this precaution was needless. Everybody who could read Spanish bought the book all the more eagerly just because it was Protestant. But suddenly the short Spanish republic ended. The friars came back into power in the Philippines, and Hoffenden was lucky to escape with his life.

At every mass, the friars announced: "An agent of the devil has been selling false Bibles.

All who deliver the books to us and do penance will be absolved; otherwise they will reap the swift vengeance of God."

2. Heroic Father Lallave

A terrified penitent in the town of Manawag turned in his Bible to a Dominican named Manrique Alonzo Lallave, one of the few remaining friars of the heroic fifteenth-century type. From a sense of duty he read this "work of the devil" which Hoffenden had sold. As he followed the life of Jesus through the gospels, the friar had a week of terrible struggle with his conscience. The next Sunday he stood before his astonished people and said, "My children, I have read the book which I condemned last week, and find I was grievously mistaken. It is the purest spring of eternal truth. I may never see you again after to-day; but, if God gives me life, I shall somewhere, some day, atone by putting this Bible into your own language, so that you may read it for yourselves."

Father Lallave was summoned at once to Manila and excommunicated that same week. Some friends led him at midnight down dark back streets to the seashore, rowed him out to an English ship in the harbor, and saw him sail off to safety. He went to England, where he became an Episcopal minister. Ten years later he went on to Spain, and became a warm friend of a missionary named Eric Lund.

One day he told Lund of a plan for carrying the Bible into the Philippines, translated into the native languages. In the room, as they talked, was a Spanish youth named Felipe P. Castells, twenty years of age. He had been such a bad boy and so unmanageable that his parents had sent him away from home. He had accepted an invitation to live with the Lunds, and had become an intense Christian, eager to do something heroic. As he listened to the plan of Lallave, his eye flashed and he exclaimed, "Please take me—I must go with you!"

Father Lallave finished his translation of the Gospels into Pangasinan and had it printed. Then he and his young friend fixed a false bottom in their trunk and placed under it seven Spanish Bibles, a Spanish Testament, and a Chinese Bible. The Pangasinan Gospels they carried with them in boxes, hoping that the

government officials could not read the language and would let them by for a few coins.

3. Felipe Castells, the Daring Youth

As secretly as possible they steamed out of Barcelona, passing through the Suez Canal. They left two of their boxes at Singapore, and ventured on to Manila. This was in the year 1888. Their trunk arrived safely, but not the box of Pangasinan Gospels. Within a week both men were violently ill. An English doctor saved Castells' life. But old Father Lallave died.

The daring youth rose from his bed, weak and grief-stricken as he was, tore the false bottom out of his trunk, went out on the street, approached passers-by, and sold his nine Bibles one by one, until he was arrested. But the mysterious death of the old priest and the courage of the young man aroused a wave of sympathy and admiration. Besides, he belonged to the Freemasons and had hundreds of powerful Spaniards in Manila as his secret brothers. They succeeded in persuading the governor general to place the young Spaniard on a boat and send him away, with strict orders never to return. Thus his life was saved. But the enraged friars not only drove out the governor, but sent every member of the Masonic fraternity they could detect, to death or to exile.

It would be interesting to know the fate of each of the nine volumes Castells sold; but we can trace only one of them down to this day.

4. Don Luis Yangco and Don Teodoro Yangco

Don Luis Yangco, a wealthy Filipino, passed a pale young Spaniard leaning against the wall. The youth asked in a low voice, Señor, do you wish this book?"

"What is it?" asked

the old man, taking it in his hands.

"The Bible! In Spanish! Three pesos."

"The Bible!" exclaimed the Filipino, turning pale and looking in every direction. "Yes. Here is the money."

Don Luis thrust the book under his coat and hurried on. At night he read secretly, hiding the book in the nipa of his house roof by day. Nobody knew he had it, except his son Teodoro. In 1896, Don Luis was thrown into the dungeons of Fort Santiago, and was one of the eleven hundred whom the American troops saved when they entered Manila. But Teodoro

had saved the Bible and read it every day. As soon as they heard of the evangelical meetings, father and son attended. When asked to tell his experience, Don Luis held up a very old, much-used Spanish Bible and said, "So far as I know, my son and I were the first Protestants in the Philippines. We have been reading this book since 1888."

To-day Teodoro Yangco is one of the most distinguished members of the United Church in the islands. He inherited large wealth, and finds the greatest joy of his life in giving it for worthy causes. The beautiful Y. M. C. A. buildings, and unnumbered churches, large and small, for which Teodoro Yangco gave more than any other man, represent only part of his benevolence. Thousands of poor people whom he has helped in secret call him a saint. If anyone asks this grand old philanthropist of the Philippines how a man may grow in the spirit of Christ, he will hold up his much-used Bible and say, as he has said to thousands of youths: "I commend to you the steady reading of the Book of Books—the Bible. I urge you to learn to enjoy the reading of the Sermon on the Mount, the greatest utterance ever made by man. It teaches us how a man should help his neighbor, and how he should love even his enemy. It teaches unselfishness, another rare virtue, so necessary among the citizens of a country that wants self-government."

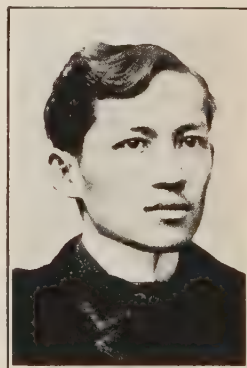
5. Jacinto, Paulino, and Nicolas Zamora

We now pick up another dramatic thread. Three Filipino priests, you recall (in an earlier chapter.—Ed.), were killed by the Spanish garrote just before José Rizal's mother was arrested in 1872. One of these priests was Father Jacinto Zamora. There never was a more innocent man, and all the Zamora family knew it. They chafed for some opportunity to break away from the control of the friars. Paulino Zamora, a nephew of Jacinto, approached an old sea captain and said, "I will give you a hundred pesos, if you will smuggle a Spanish Bible into this country for me." Three months later he had his Bible.

Knowing that it was dangerous to own this book in Manila, Paulino Zamora moved to Bulacan. There, behind closed doors, every night he read the precious book to his family by the dim light of a torch. The tensest face



DON TEODORO YANGCO
See note on page 29



DR. JOSÉ RIZAL
The Filipino hero

of all was that of his brilliant son Nicolas. The boy's mother was dead, and his father meant everything in the world to him.

As the words came earnestly from the father's lips, Nicolas stored them in his memory and spent the next day repeating them. They set a fire burning in his young veins. With tremendous sacrifice, his father saved enough money to hire a private tutor for Nicolas, who later attended the Santo Tomás University, where he took a degree in law. Then Rizal was shot, and the revolution was on. The Zamora house was surrounded, and the father was exiled to the Cheferina Islands. The son escaped and joined the revolution. He carried the precious Bible with him, and spent his spare moments reading it aloud to the soldiers, translating from Spanish to Tagalog as he read.

The war ended. Paulino Zamora returned from exile. "Father," said the son, after the first glad welcome, "these Americans are holding religious services, and I have been attending. Five of us asked them to open a Filipino service, and they are beginning to-night."

"Thank God!" exclaimed the frail old exile. "The very thought of it makes me feel fifty years younger." So, when Arthur Prautch opened his meeting that night, these two, father and son, sat on the front seat beside Luis and Teodoro Yangco. When Mr. Prautch asked

Paulino Zamora if he had any suggestions, he replied, "I am not a public speaker, but I think my son Nicolas will say something."

The youth arose. Suddenly Arthur Prautch looked up in amazement. This young stranger, in perfect Spanish, with a voice like music, was telling of the garroting of his uncle; of the Bible his father had read, and entire books which he had himself memorized; of hundreds of others who he knew had read the precious Book for years; and suddenly he broke into prayer: "Blessed God, we thank thee that the lock is off this book, which has so often before been the magna charta of freedom. Praise God, it is no longer a crime to read the Bible." And the Filipinos, forgetting it was a prayer, broke out into applause.

Nicolas Zamora became the first and, until his death in 1914, the greatest Filipino preacher. His work largely explains why Bishop Thoburn, in 1899, could write back to America: "What was my amazement to find six hundred and sixty-two men, women, and children asking for baptism, and, when I questioned them, I found them better acquainted with the Bible than any group I ever examined. When I asked the young preacher to read the Scripture lesson, he did not use the Bible; for he knew the chapter by heart."

(To be continued.)

A Happy Experience

By the Rev. D. H. Stanton, Atlanta Division Secretary, Agency among the Colored People

In the September, 1931, RECORD, a special activity of Mr. Stanton among the young people was recorded and further reports promised. This records conferences at Atlanta out of which the happy experience grew.

ON the fifth of December, Bishop Keeney was kind enough to give an entire afternoon to our work among young people. More than three hundred eager youths crowded into the building. Perhaps two-thirds were from the grammar and high schools of the city, the remaining one-third from around the surrounding country. Bishop Keeney spoke to them upon "The Bible and Youth," and Rev. A. R. Howard, of the Board of Temperance, President F. H. Clapp, of Gammon Theological Seminary, and Dr. C. K. Brown, a local pastor, delivered other helpful messages.

On Friday, December 11, an even larger and more enthusiastic group was assembled in another part of Atlanta. Unusually effective addresses were delivered by President Randolph, of Claflin College; Dr. Martin, of Gammon Theological Seminary; Editor Shaw, of the *Christian Advocate*, and others. The attention given was marvelous.



HAPPY BOY RECIPIENTS

Out of these meetings grew a plan to have these young people assist in making it possible for the boys and girls in the School for the Deaf and Dumb at Cave Spring, Georgia, each to have a New Testament, eleven-volume slip-cover edition, in the bright Christmas boxes.

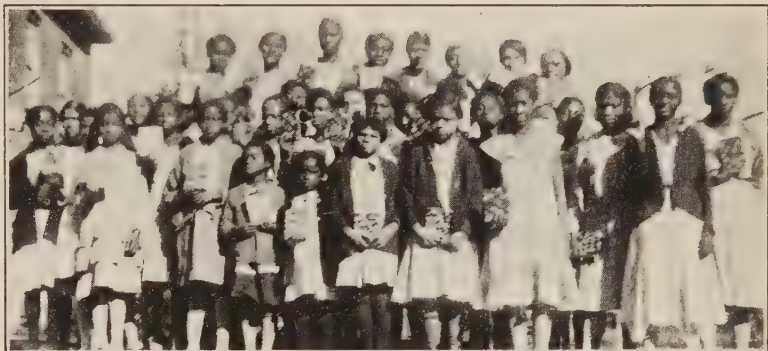
Bishop Keeney gave five dollars, and within a very short time fifty boxes were subscribed for by the young people.

Perhaps the happiest experience of the month was that connected with the delivery of those boxes—the day after Christmas. Upon our arrival the whole school was assembled. After a brief statement of what was about to happen,—which statement was interpreted by signs to them,—each one was given a New Testament in a Christmas box.

Instances are rare in one's whole life when his eyes are privileged to fall upon a scene more impressive. Their voices were not heard; but their appreciative spirits—happy because somebody cared—wrote expressions of gratitude upon their faces, the meaning of which no one could doubt.

Within a short time they were out on the grounds with their books opened, many of them for the first time reading out of books of their

own the story of the Christ Child who, when he became a man, made the dumb to speak and the deaf to hear, as I had explained to them. As I studied them, I was moved to make the



THE GIRLS WITH THEIR PRIZED TESTAMENTS

remark to a friend, that, in this instance, the American Bible Society was making the dumb to speak and the deaf to hear.

The young people are enjoying greatly this piece of work and evince a growing interest in both the study and distribution of the Bible that is gratifying.

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Stories from Rochester

By the Rev. D. H. Findlay, Colporteur, Eastern Agency

SURPRISING as it may seem, we are away ahead of last year in our Scripture circulation. And last year was ahead of 1929. During 1931 we have distributed over 2,500 Testaments and Psalms to the different prisons and penitentiaries—Auburn, Monroe County, and others. At the Industrial Prison Farm it was a great sight to see fifty of the young men and boys baptized and confirmed, each carrying his own Testament and Psalms.

I have the names and the number of the cells of over 1,800 men from prisons and penitentiaries all over the state asking me for a Testament and Psalms to carry in their pocket. Thank God, the American Bible Society through its friends has met all these requests. Now more are called for. I pass on some other incidents of the year.

An Apple Man Brought to Christ

In the city of Rochester, as elsewhere, we have had our apple men on the busy streets all over the city, with their shining apples. One of these men was at the same post for over a year. I gave him a Gospel and a little change to help him along. Soon he asked for the dif-

ferent Gospels. Then, one day he disappeared. Weeks passed.

When I was homeward bound, one evening, who should greet me with a glad hand but our apple man, and this was his story:

One night, when he went home, a letter was awaiting him from his old firm, saying that they were starting up again and his old position was open. "So," he said, "I went back to the old job; but I went back a new man in Christ Jesus. Now my wife and I have a church home, and all because of the Gospels you gave me in our time of need."

The Man Who Found a Modern Book

While at one of the fairs with our exhibit of Bibles, a man came up to the booth, and, looking at the display, said, "Why, you don't think people are going to read books at a fair, do you?"

"Well," said I, "that all depends on the people and the kind of book they want to read."

"That sounds reasonable enough," said the man. "I myself am always after the most modern, up-to-date book I can find."

"I have it right here—a whole library of sixty-six books—all under one cover. The most up-to-date book on the market to-day—with the cause of the great depression all over the world and the only real cure for it also."

Opening up one of my best Bibles, I read to him God's prescription for prosperity—2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

"Let me see that," he said. "That's a Bible."

"Sure," I said. "And it's the most modern book you can get anywhere, because it's always up-to-date."

"How much is that Bible?" he asked. "Four sixty-five," I answered.

"Say," said the man, "please mark that verse. I never knew there was such a thing in the Bible."

And he went away with it like a little girl who has received her first doll.

How Tom Won a Watch

For some time his family has been using, for evening reading, the New Testament portions with leather covers. Each repeated the verse that had helped especially during the day. For two weeks little seven-year-old Tom had been after his father for a watch as a Christmas present; but his father had told him as repeatedly that he was too young to have a watch, and finally forbade him to mention the subject again.

That night, as they all sat around the table reading their favorite verses, little Tom, seated under his mother's shelter, quoted Mark 13:37, emphasizing the last word, "What I say unto you, I say unto all—WATCH."

The father joined all the others in a hearty laugh, and little Tom was the proudest boy in Rochester when he heard his father say, "You won—you will get a watch all right."

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All Is Not Dark in China

MENTION of China brings to mind flood and famine; Manchuria and the Japanese; bandits and communism. It is well to have reminders and illustrations that other events are transpiring, and missionary labors are bearing fruit.

The fact that General Chiang Kai-shek is no longer President makes no less significant the prayer meeting assembled by him and here reported by Secretary Lacy.

That men in such positions as General Chang Chih-kiang maintain a steady evangelical fervor in the midst of economic and political turmoil means much for China. He will be remembered by our readers for his participation in the circulation of Bibles, during the past six years having given our China Agency \$21,200 to distribute Bibles and Testaments, many of them especially inscribed.

And, while reporting the attitude of those in high position, let it not be forgotten that there are many in humbler walks of life who are rendering heroic service to their countrymen in the faithful distribution of the Scriptures amidst peril and despite dangers ever arising.

The following are from Dr. Lacy.

President Chiang Kai-shek and the Bible

AN event of singular interest took place in Nanking on December 2, 1931. With China facing a most serious crisis, President Chiang Kai-shek invited a group of twenty-

seven missionaries to meet him for conference and prayer. The party included Protestants of many denominations and several Roman Catholic priests.

President and Madame Chiang met the group informally at their country lodge, a simple bungalow not far from the ancient Ming Tomb and just off the road to the mausoleum of Dr. Sun Yat-sen. After the singing of a hymn, in which the chief executive joined, a half-hour devotional service was led by the veteran director general of the China Inland Mission, and prayers were offered by members of the company. The President then spoke of his need for sympathy and prayer to meet the critical problems of national administration. Speaking entirely without manuscript, some of his statements were strikingly significant. He referred to the development of material civilization which was offset by a loss of spiritual life, and the choice which the country would be called upon to make between Bolshevism and Christianity—one the way of covetousness and hatred, the other the way of peace and love.

The President was assured of the good will of the Christian people of the several nations from which his guests had come, and of their earnest desire, backed by a volume of prayer, that the international problems might be solved by peaceful means. To this he responded heartily and asked for continued support to that end.

This conference was followed by a dinner served at the President's residence. At its close, the Secretary of the American Bible Society presented handsomely bound Bibles to President and Madame Chiang Kai-shek, as appropriate to the expressed desire for spiritual guidance and as a suitable token of congratulations on their wedding anniversary—the day before.

Madame Chiang's father was the manager of the Press which printed the Society's Chinese Scriptures for many years. In responding most graciously, she said, "My father established his printing press in Shanghai to publish the revolutionary writings of Dr. Sun Yat-sen when no one else dared to print them. For years he printed these works. Thousands of copies were sent out from his press. But not only did he print the revolutionary writings of Dr. Sun. On his presses were printed also the story and the message of Jesus Christ, the most revolutionary man that ever lived. We thank you for this gift." It was an impressive occasion.

General Chang Chih-kiang Becomes an Hon- orary Life Member

FOR the first time in history a Chinese has become an honorary Life Member of the American Bible Society. At a luncheon tendered in his honor by several Christian organizations in Shanghai on November 30, 1931, General Chang Chinkiang was presented with the certificate of membership issued by the Board of Managers of the Society. The English original and a Chinese translation were mounted together within a handsome gilt frame. The presentation was made by Mrs. Carleton Lacy.

Preceding this ceremony, General and Mrs. Chang were presented with a leather-bound, gilt inscribed, family Bible, the gift of the Chinese Home Missionary Society, the Shanghai Pastors' Association, the Five-year Evangelistic Movement Committee, the Christian

Endeavor Society, and the American Bible Society. The presentation was made by Miss Lee Kwan-Fan, of the Christian Literature Society, in recognition of the large part General Chang has had in the evangelistic movement and the promotion of devotional Bible study in China. The luncheon was presided over by Rev. Tung Ching-an, general secretary of the Chinese Home Missionary Society.

After General Chang had expressed his thanks and told something of his Christian experience, two of his chaplains spoke. One of them, who has been with the general since before the days of the large distribution of pocket Testaments among his troops, said, "In all these years I have never known a single day when my chief did not find time for studying his Bible. Always, whether in camp or on those long marches across Mongolia, he gave his devotional life this daily food. Always there was pitched the prayer tent or, if we were housed in a temple, I have known him to lead his troops in worship in the courtyard before



PRESENTATIONS TO GENERAL AND MRS. CHANG

First row (left to right) Mrs. Lo, Mrs. Lacy, Dr. W. D. Schermerhorn, General Chang and his son Samuel, Mrs. Chang, Miss Lee Kwan-Fan, Mrs. Chao, M.D.
Second row (left to right)—Rev. T. H. Lin, Mr. Tsai Chih-ching, Rev. Chiang Shih-su, Dr. Carleton Lacy, Rev. Y. Y. Yao, Dr. R. Y. Lo, Mr. Lee Men-pel.
Third row (left to right)—Mr. H. S. Chiang, Dr. S. K. Wu, M.D., Rev. T. S. R. Yu, Mr. Chang Shih-shan, Rev. Tung Ching-an.

a gallery of idols. He believes in searching the Scriptures."

A Colporteur's Experience

OUR colporteur in bandit-infested regions of Honan has just sent in his statistical report. He regrets its incompleteness, but supplements it by a letter, out of which some

extracts will depict conditions and the way they are faced by our workers, among this ancient people, now in such sore straits.

"I am sending this report, but our state this half-year cannot be expressed in a few words. As to days of work, it is 180; but as to distance traveled, it is only the thirty odd li that I was carried away by robbers. As to the number of places visited, I have been to some ten odd places—not for the purpose of preaching, but carried hither and thither by the bandits. The one-cent and half-cent portions of Scripture have all gone—destroyed by the bandits, who have held the territory of Lushih hsien for half a year and been in the city over a month, killing over one hundred of both sexes and all ages, and burning one-third of the

houses in the city. Among the killed were three Christians. Six were carried away when the robbers left the city, and we do not know whether they are dead or alive by this time. When leaving, the robbers carried with them many "flesh tickets" (hostages to be ransomed or killed). In all, more than 2,000 people were killed in the district of Lushih. The people have not been able to sow in their fields, and every day there are those who die from starvation. What hurts me most is that a number of Christians are without shelter, without clothes, and without food. There is nothing but death before them. Pray for me that I may have fullness of power to turn His people from their sins and lead them to Him. May the cross of Jesus not be without fruit in me."

. . .

Universal Bible Sunday, 1931

By George William Brown

LETTERS and newspaper clippings indicate the employment of interesting and unusual features by many churches in what appears to be the widest observance of Universal Bible Sunday, on December 6, in all the years the Society has been promoting it.

In one of the large eastern cities, in anticipation of Universal Bible Sunday, a number of ministers gave a series of midweek lectures and addresses, during the preceding Wednesday evenings, on the history, authenticity, and authority of the Bible. In California members of a church were urged to read extensively from the Bible during the week just before Universal Bible Sunday. The person who did the most reading was given a handsomely bound pocket Testament. In Missouri, more than one hundred Bibles were on display in a certain church on Bible Sunday, including a number of historical Bibles borrowed from a neighboring college library. An Oregon church prepared a Bible exhibit and put it on display for three months in the local chamber of commerce. In a New York church to all persons in attendance on Bible Sunday a copy of the Gospel of Mark was presented, with the understanding that those who accepted the Gospel would agree to read it prior to Easter Sunday. A Wisconsin pastor with unusual linguistic training issued a good-natured challenge to the members of his church in asserting that he would agree to be ready to read from the Bible, on Bible Sunday, from as many languages as the members of his church collectively could read.

The Society's custom for a number of years

has been to send, late in October, to the pastors of America a set of material for their use on Universal Bible Sunday. In addition to the poster in colors, 1931's set of material included a seven-thousand-word brochure, "Searching the Scriptures," by the Rev. Charles Edward Jefferson, D.D., LL.D., the honorary minister of the Broadway Tabernacle in New York. A sample copy of a responsive reading folder in purple, designed to resemble a small Bible, called forth requests for 1,043,522 copies from 7,132 churches representing 56 denominations. This is more requests from more pastors in more denominations than in any preceding year.

Numerous letters of appreciation have come from users of the material, especially of Dr. Jefferson's address. From one of our oldest eastern theological seminaries came this testimony-request: "I have been greatly impressed with 'Searching the Scriptures,' by Dr. C. E. Jefferson, and 'The Bible and Depression.' I wish very much that these may be in the hands of my theological students, forty in number. If you can let me have them, I shall be most grateful."

The use of the poster throughout the Foreign Agencies was larger than in former years. Prominent figures in the foreground of the poster are truthfully typical of the countries they represent, having been developed by correspondence and by conference with some of the Society's Foreign Agency Secretaries. Copies of the picture part of this poster were sent to the Agencies, which had the appropriate wording added in the languages of their

การค้นดูในพระคัมภีร์

พระคริสต์ธรรมไบเบิล นทศ ปี ๓๓



เข้าหาโบสถ์ของศาสนาคริสต์ในวันพระเยซูมาออลมา

พระคริสต์ธรรมสมาคมอเมริกัน

สาขาไทย นทศ ปี ๓๓

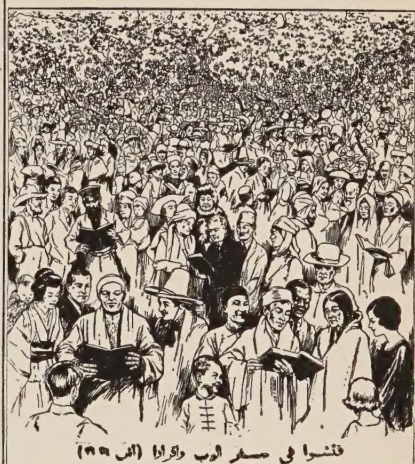
POSTER FROM SIAM

people. Those from Egypt and Siam are here shown. The West Indies, Mexico, Caribbean, and China Agencies also have sent samples of theirs.

Secretary Lacy reports from China:

"On December 6, many churches in all parts of the country observed Universal Bible Sunday. More than 1,200 posters were distributed and nearly 10,000 of the quarterly magazine with testimonials from many officials and church leaders in prominent positions. The address by Dr. Jefferson was warmly commended

فستوا الكتب



فتنوا في مسرود وقرأوا (الن ๓๓)

جمعية التوزاة الأمريكية
وكالات الشرق الأدنى القاهرة شارع جارد سن

FROM THE ARABIC-LEVANT AGENCY

by many of our English-reading constituents, and orders continued to come for them until our supply was exhausted. Generous contributions have been received from churches and individuals."

Judging by the steadily increasing use which

pastors and others are making of the material put at their disposal by the Society, it appears that Universal Bible Sunday is becoming a well-established day in the church calendar. This holds true abroad as well as at home. May it produce an increasing host of Bible Christians.

• • •

Messages from Our Annuitants

ONE of our newest is our oldest annuitant. A check for \$1,000 has just established this annuitant relationship between the Society and Mrs. Nancy Brown Ralston, of Los Angeles, California, who will be one hundred and five years old on July 18 of this year. Her daughter, herself seventy-five, writes, "Mother is well. She is always cheerful, has an appropriate answer to questions, and sees the funny side of things." Her picture is on page 27.

It is some time since these pages have carried samples of the many messages received from our Annuitants, so we take pleasure in presenting a few.

Joy in Sharing the Word

"Enclosed you will find my check for \$1,000, which I am sending for one of your annuity agreements. I count it a privilege to help in this small way to scatter the blessed Word of God, that means so much to me."

Florida.

"Enclosed find check for an annuity agreement of \$500. I shall be glad to have it help to circulate the Bible after I have gone into the Beyond."

New York.

"I want to put my money in the American Bible Society, because I want it to go on working for Jesus—my dearest friend—after I have gone into the other world. I believe that the greatest need of the world to-day is to have the gospel—the words of Jesus—sent among all the people on the face of the globe."

Texas.

"I am enclosing \$250 for another annuity agreement. I like to see my money go where it will do lots of good, and there is no better way than to send the Bible into every country and in all languages so everyone can read it, and the blind too."

Minnesota.

"I enclose \$200 check for annuity agreement. I feel one of the quickest ways to help the work of the Lord at this time is to help in the distribution of his Word."

Washington.

"In wishing you success, I wish to state I have derived more happiness from this investment than any other I have ever made."

Tennessee.

"I am sure that I feel more secure than I would with money invested in many other ways. And, then, it gives me real joy to feel that I can help, though ever so little, in such a blessed work as that in which the American Bible Society is engaged."

Kansas.

Assurance about the Money and Its Use

"I found Mrs. B. looking ten years younger than at the time she purchased the annuity agreement from you. It surely pays to purchase one for contentment and longer life."

California.

"I don't suppose you can well realize what a great comfort it is to have the interest come, not only on time, but almost a month ahead of time. That is where you score a *heavy point*. Things seem so uncertain these days financially. To have a sure income as age comes on, even if a small income, makes one feel so relieved."

Florida.

"What perilous times we are living through, and what a continuous source of satisfaction, in good times or bad times is an annuity in the Bible Society."

Maryland.

A Combination of Motives

"May I also thank you for the promptness with which my annuity interest is forwarded each time it is due. I'm glad that I can feel sure of this, at least in old age, when we hear talk of merging and submerging our pension fund."

New York City.

"It affords me great pleasure to take out a \$100 annuity agreement for my widowed mother as a birthday gift, and at the same time give the money to the Society, believing it will help spread the gospel to all nations. Later on I hope to take out another annuity for my sister."

Ohio.

"A friend left me \$1,300, which eventually I was to give to missions. It is so uncertain what will happen after one passes away, that, upon learning of your annuity plan, I put it to work at once."

Rhode Island.

"I thank you for your prompt reply to my inquiry about annuity agreement, and am glad to know there is no 'red tape' in buying them. I inclose check for \$600, and am very glad, indeed, to put it in your hands."

North Carolina.

"We have taken this annuity because we have earned our own money and we want to place it where it will do good after we are gone."

Vermont.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, FEBRUARY, 1932

AMERICAN BIBLE SOCIETY

INSTITUTED 1816

Bible House, Astor Place, New York

JANUARY MEETING OF THE BOARD

THE ninth stated meeting of the Board of Managers of the American Bible Society in its one hundred and sixteenth year was held at the Bible House, Astor Place, New York, on Thursday, January 7, 1932. Mr. Arlando Marine, a senior member of the Board, was requested to take the chair.

Devotional exercises having been conducted by Prof. R. C. E. Brown, Litt.D., Mr. Marine introduced the new President, Mr. J. Frederick Talcott, who, after expressing his appreciation of the great honor accorded him and his growing realization of the magnitude of the work of the Society gained by attendance at some of its committee meetings, took the chair and called for the regular business.

The minutes of the eighth stated meeting of the year were presented and approved, as were also the minutes of the standing committees.

Secretary Brown reported that the income from churches for the year 1931 had been more favorable than anticipated in December. Treasurer Darlington stated further that through the foregoing fact, other unexpected smaller receipts, and careful retrenchment in expenditures at the end of the year, the deficit for the year 1931 would be less than had been anticipated.

The undermentioned Auxiliary Bible Societies which had been reported inactive or defunct, under the rules of the Society were removed from the list of Auxiliaries:

New York—Columbia County Bible Society.

" " —Geneva Bible Society.

" " —Sullivan County Bible Society (including Bethel Branch).

Kentucky —Covington and Vicinity Bible Society.

The Treasurer reported the following consignments to Foreign Agencies during the month of November, 1931: Brazil, 100 volumes, valued at \$51.78; Caribbean, 1 volume, valued at \$5.33; Japan, 587 volumes, valued at \$306.93; La Plata, 10 volumes, valued at \$29.84; Mexico, 32,133 volumes, valued at \$914.52; Philippines, 20,000 volumes, valued at \$285.15; Upper Andes, 3,500 volumes, valued at \$125.89; West Indies, 1,405 volumes, valued at \$353.02; total volumes, 57,736; total value, \$2,072.46.

The issues from the Bible House during the month of November were 439,255 volumes.

CASH RECEIPTS IN DECEMBER, 1931

LEGACIES

Brown, Persis C., Windsor, N. Y.	\$200 00
Edwards, James L., Wadsworth, N. C.	100 00
Mishaw, Elizabeth L., Washington, D. C.	458 08
Monroe, Mary Louise, Pembroke, Me.	158 94
Parker, Korah A., Richford, Vt.	500 00
Thompson, Henry C., Los Angeles, Calif.	19 86
	<u>\$1,436 88</u>

ANNUITY GIFTS

Amount received during the month	\$13,821 89
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AUXILIARY SOCIETIES

	Received on Donation Account	Book Account
Albany Co., N. Y.	\$200 00	
Austin, Tex.	100 00	
Bible Society of Maine		\$145 51
Buffalo City and Erie Co., N. Y.	50 00	
Cedarville, Ohio ..	75 00	
Chicago, Ill.	62 80	
Columbus Welsh, Wis.	25 00	
Connecticut		0 95
Due West, S. C.	18 50	
Jefferson Co., W. Va.	50 00	
Long Island, N. Y.		3 78
McVean Bible Committee, Plainwell, Mich.	4 85	
Massachusetts		300 00
Middletown, Conn.	75 00	
Miffin Welsh, Wis.	20 00	
Mt. Zion, Mo.	50 00	
Nashville, Tenn.		17 83
New York		178 41
Piqua Female, Ohio ..		21 00
Rhode Island		14 57
St. Louis, Mo.		159 33
Sangamon Co., Ill.	99 47	
Schoharie Co., N. Y.	70 99	

Troy Female, Ohio, Westchester County, N. Y.	\$1 85
West Pawlet Welsh, Vt.	\$300 00
	26 50
	<u>\$843 23</u>
On Donation Account	1,228 11
	<u>\$2,071 34</u>

HOME AGENCIES

Atlantic	\$3,884 01
Central	1,294 43
Colored	1,016 63
Eastern	2,422 37
National Capital	516 89
Northwestern	3,294 22
Pacific	2,065 67
South Atlantic	1,344 99
Southwestern	1,688 87
Western	1,260 64
	<u>\$18,788 92</u>

Included in Above Home Agencies Receipts

Donations from Auxiliary Bible Societies:	
New Bremen, Ohio	\$60 00
Pennsylvania	1,507 87
Young Men's Allegheny Co., Pa.	300 00
Gifts from Churches ..	783 17
Gifts from Individuals ..	873 11
	<u>\$3,526 15</u>

RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presbyterian Church	\$17 25
--	---------

TRUST FUNDS—PERMANENT, GENERAL PURPOSE

Lawrence, Agnes Sands, New York City	\$1,000 00
--	------------

RECAPITULATION

Legacies	\$1,436 88
Annuity Gifts	13,821 89

Auxiliary Societies, Donation Account	\$1,228 11
Auxiliary Societies, Book Account	843 23
Home Agencies	18,788 92
Returns from Scriptures Donated	17 25
Trust Funds, Permanent, General Purpose	1,000 00
	<u>\$37,136 29</u>

MISCELLANEOUS

Alden Memorial Fund	\$12 56
Annuity Department	32,521 22
Appeals	35 00
Bible House Rentals	9,704 18
Bible Society Record	17 85
Blind Fund	3 14
Burr, J., Legacy Income ..	522 20
Diffusion of Information ..	9 27
Funds received for Transmission	594 70
General Salaries and Expenses	17 35
Gifts for Distribution to the Blind:	
From Churches ..	\$84 24
From Individuals 1,478 97	
	<u>1,563 21</u>
Gifts from Churches	27,382 58
Gifts from Individuals ..	20,566 02
Huston Legacy Funds' Income	194 17
Income from Available Investments	7,013 24
Income from Legacies and Gifts, Trust Funds	715 06
Legacy Equalization	4,262 29
Manufacturing Credits ..	4,443 03
Ogg, Alex. W., Legacy	207 13
Pension Income and Expense	1,383 95
Sage Bible House Income ..	2,137 50
Special Annuity Income and Expense	812 85
The Trade	621 53
Wragg, J. P. and J. E., Fund Investment	60 00
	<u>\$114,800 02</u>
Total Cash Receipts	<u>\$151,936 31</u>

CASH STATEMENT FOR DECEMBER, 1931

GENERAL CASH STATEMENT

Receipts		Disbursements	
Balance from November, 1931	\$45,626 24	Bills of Exchange	\$11,324 00
Home Agencies	18,788 92	General Salaries and Expenses	5,208 32
Auxiliaries	843 23	Treasurer's Office—Salaries and Expenses	1,493 46
Trade	621 53	Bible House Expenses	6,081 73
Manufacturing Credits	4,443 03	Appeals	1,615 45
Bible Society Record	17 85	Diffusion of Information	2,291 93
Bible House Rentals	9,704 18	Annuity Department	31,757 61
Gifts from Auxiliaries	1,238 11	Bible Society Record	305 98
Gifts from Churches	27,382 58	Blind Fund	116 67
Gifts from Individuals	20,566 02	Cash reserved for Publication Department	89,730 79
Gifts for Distribution to Blind	1,563 21	Home Agencies	4,000 22
Annuity Account	13,821 89	Foreign Agencies	2,590 49
Legacies	1,436 88	Funds received for Transmission	51 25
Income from Legacies and Gifts—Trust Funds ..	715 06	United States Trust Co.—Available Investments ..	9,768 54
Income from Available Investments	7,013 24	United States Trust Co.—Trust Funds	1,300 00
Alden Memorial Fund Income	12 56	United States Trust Co.—Annuity Account	3,408 87
Burr Legacy Income	522 20	Translation and Revision	97 91
Sage Bible House Fund Income	2,137 50	Rio de Janeiro Bible House	0 90
Ogg Legacy Income	207 13	Miscellaneous Home	169 29
Huston Legacy Income	194 17	Miscellaneous Foreign	623 50
Wragg, Rev. and Mrs. J. P., Fund Invested	60 00	Church Budget Costs	275 26
Trust Funds—Permanent, General Purpose	1,000 00	Legacy Expenses	225 00
Blind Fund	3 14	Library	23 42
Legacy Equalization Fund	4,262 29	Pensions	416 98
Funds received for Transmission	594 70	Income from Legacies and Gifts—Trust Funds ..	600 00
Special Annuity Income and Expense	812 85	Special Annuity Income and Expense	779 85
Pensions—Income and Expense	1,383 95	Plate Account	7 90
General—Salaries and Expenses	35 00	Payments to Auxiliary Bible Society	340 07
Appeals	9 27	Gifts from Individuals	34 00
Diffusion of Information	32,521 22	Balance to January, 1932	22,923 16
Annuity Department	17 25		
Returns from Scriptures Donated			
	<u>\$197,562 55</u>		<u>\$197,562 55</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from November, 1931	\$19,869 27	Publication Department	\$39,190 32
Transferred from General Cash	89,730 79	Balance to January, 1932	70,409 74
	<u>\$109,600 06</u>		<u>\$109,600 06</u>
Total Cash Balance			\$93,332 90



SAFETY

means everything

♦ ♦ ♦ ♦ to THEM



"In these days of uneasiness about investments, it is so comfortable to know that my annuity agreement with the American Bible Society is absolutely safe and that I can depend on the payments from it. And I know that all the time my money is doing good."—A. D. . . . Illinois

"A short time ago I began to think about an income for the future. Experience taught me that some investments were not satisfactory and secure. I had very little to expend but that little meant much to me. Safety therefore was the first requisite." M. P. . . . New York

Safety first Safety is one of the many satisfactory features possessed by the annuity agreements issued by the American Bible Society. Instituted in 1816 this organization has for over eighty years been issuing annuity agreements and has never missed a single payment. Many testimonials similar to the above have been received expressing great satisfaction in the freedom from anxiety made possible by the safe character of the Society's annuities.

Safety plus The safety feature of an American Bible Society annuity agreement is further enhanced by the assurance that on through the years it will continue to do good. Great satisfaction comes to the Christian in knowing that because of his annuity the comfort, the counsel and the challenge of the Scriptures will be distributed across the earth through the service of the American Bible Society.

"Mrs. S. and I are thoroughly pleased with the annuity agreement of your Society which we hold. We know that it is safe, and that the money which we have placed with you on the annuity basis will return to us a steady and reliable income no matter how long we may live. We like to think also that when we no longer need this income the principal will be used for the translation, publication and distribution of the Scriptures, a work so essential to the Christian missionary program."—J. S. . . . Oklahoma

You, too, should know about these Annuity Agreements. The coupon below, filled out and mailed to us, will bring you full information.

WRITE
FOR THIS
BOOKLET

AMERICAN BIBLE SOCIETY, Astor Place, New York
Please send me your booklet 62A, giving full information on the annuity plan of the American Bible Society. It is understood that this request places me under no obligation.

Name Denomination

Street

City State

Be sure to fill in clearly your name and complete address.

MINIMUM OF
4%
AND
AS HIGH AS
9%
ACCORDING
TO AGE